HARAMBEE FLAME

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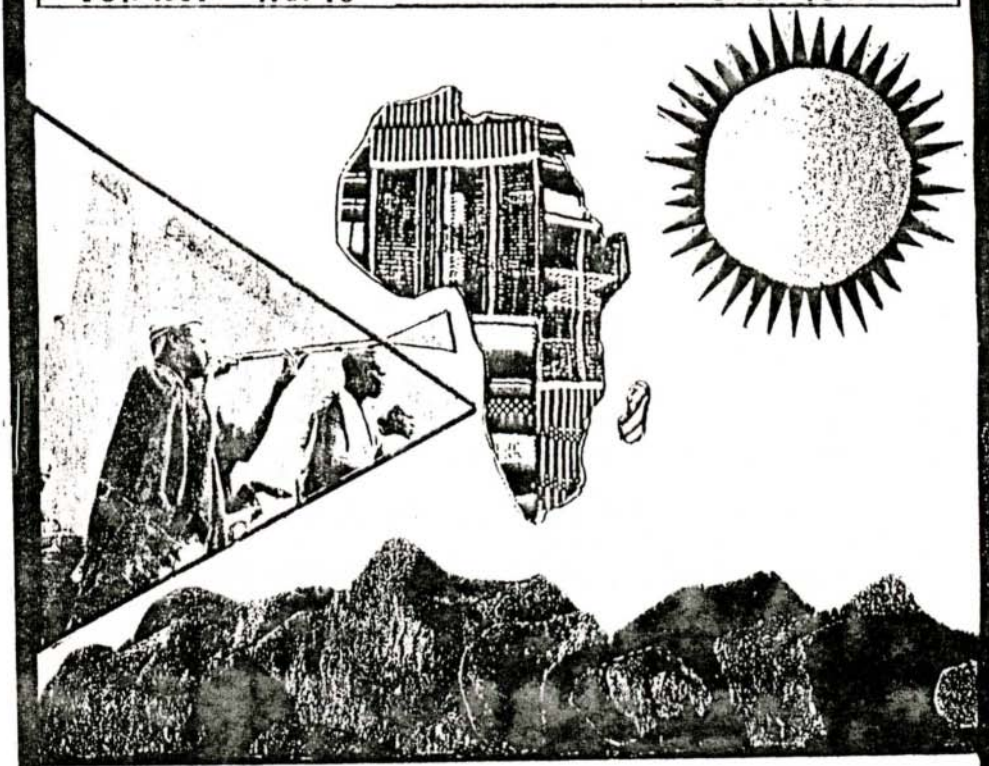


In This Edition –

Commentary: Challenge of the Million Man March; **From Other Sources:** U.S. Prison Industry: Profits For the Taking, Cops On the Rampage, Reps of Us And Panthers Embrace, Anti-Affirmative Action Board of Regents Member Unclothed; **Kuumba:** Half of Guilt; **Community News:** Symposium and Million Man March Solidarity at State Prison; **Africentric Puzzle:** #8

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

laga(Chairman) - Shaheed Khaleel Hamza

so/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee) - JaRon Dean

lotu Eko(Education Chrmn.) - Mondo

kapo(Treasurer) - Kenny Walker

leto(Admin. Chrmn.) - Iem Hotep Sa Ra

kowe(Secretary) - Kafele

kewi(Librarian) - Ur ser Ra

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

ogether we seek to know that which is us, to expand our ollective consciousness of who we are and whence we come. e exalt in the fact that Afrikans are beautiful in our wn right rather than at the expense of any other ethnic roup. And in the true spirit of the Swahili word, "harmbee," we promote the idea that cultural awareness is ermane to human growth.

Commentary

As of this writing, it has been less than two weeks since the Million Man March. And while the Caucasian-run media and Caucasian politicians have been obsessed, in their assessments of the event, with the question of whether or to what degree the numerical success of the Million Man March has legitimized Louis Farrakhan as a/the leader of "African-Americans," we understand, or should, that the querstion of importance for **us** is how best we can empl the psychic energy generated by this gathering of our Brothers.

Maybe more than anything else, the massive turnout was an indication of a feeling and/or realization on the parts of many African males in this country that, **collectively,** we are failing to be **men** and that we must stand up. In making the decision to heed the call for a million African men, Brothers had to face some serious questions: Considering the level of disrespect and disregard with which our people are being treated by the Caucasian political establishment, where is our manhood? With so many thousands of our children having no functional father and so many African women and mothers having no

reliable husbands/male partners, where is our manhood? When cops can and do routinely come into our communities and harass, brutalize, and murder our people, where is our manhood? Since there is a sizable percentage of us who are middle-class, upper-middle-class, or wealthy and yet we must depend on Caucasian "philanthrophy" for the continuing existence of "black" colleges and universities and other of "our" institutions, where is our manhood?

In dealing with the above and other questions of comparabl seriousness, Brothers had to answer that either there is something defective about our manhood such that we are powerless or that we have been insufficiently realizing and exercising our manhood. Correctly, Brothers chose the latter answer and many decided to heed the wake-up call and join Farrakhan, Chavis, and others in D.C. Brothers from all over the country met there to signal

to themselves, to each other, and to the African communities they had journied from that, where they had not been men, they would become men; that where they had been insufficiently strong men, they would exercise more strength; that where they had not done enough to cultivate manhood in other Brothers, they would do more. Obviously, Brothers also wanted to send a very visible signal to the U.S. Caucasian establishment of real and potential African strength and unity. And there were other driving forces that sent Brothers to the U.S. capital.

What did these hundreds of thousands of mainly male Africans find at the Million Man March? They found a spirit of oneness, of brotherhood, to which they contributed energy and from which they received energy--psychic energy. Indeed, this great mass of African people left the gathering energized--lifted in spirit and motivated to **do**. But to do what? And to do it **how**? A specific goal was set forth to get eight million African people registered to vote and to be prepared to use the vote in strategic fashion. But what other specific goals were established and what structures have been and will be set up to facilitate our achieving various goals? In short, how will the great psychic energy generated by the Million Man March be converted into actual work?

One of the situations that drove our people to heed the call of the Million Man March is that of African-on-African violence happening in many of our communities--not only the obvious violence of gun-play but the more subtle violence of destruction by cocaine and other dangerous drugs of African folks' lives. What structures are being or will be established, and what strategies developed, to enable **us** to bring peace, harmony, and health back into our communities? Will these structures and strategies be rooted in the principle of collective self-reliance or will they involve more of the business of our relying on the oppressor's cops, courts, and prisons to "solve" our problems?

Did we make and/or spend around $400 billion last year? What structures and strategies will be put in place to effectively dissuade us from spending money on goods and

services which are neither necessary nor particularly useful; to move us toward a policy and practice by which we will look to African vendors **first**, any time we are inclined to spend money; to enable and motivate us to create models of **cooperative** economics so that our communities can **see** that African communalism can and should be practiced rather than just exist as some kind of nostalgic idea?

We are well aware of the fact that there are too few African males in our communities and that many of these who are in our communities, though physically mature, are not being fathers(though some have sired children), are not being husbands or reliable companions to Sisters, and are not being positive forces. That many physically mature African males aren't fulfilling these roles is due to such factors as cultural unconsciousness, psychological/emotional immaturity, drug(including alcohol) addiction, etc. And we know that schools, television, and other U.S. institutions have contributed to this situation, as well as has **our** failure to properly protect and cultivate the minds of our males, and females alike.

But what about the African males who aren't able to fulfill these roles because they **aren't** in our communities? Obviously, there have been insufficient numbers of males births, over the past couple of generations, to keep pace with female births. Many of our Brothers are in the ground because of premature deaths due to violence or are locked up in jails and prisons. But there is another situation accounting for African males being absent from our communities. It is that of African males--a lot of them being among our more economically well-to-do--living in Caucasian neighborhoods, with Caucasian wives or girlfriends.

Barely a peep do we hear from our "leaders" and "spokespersons" about this situation. But it is going to have to be addressed. Will energy from the Million Man March be harnessed to establish institutions, programs, social sanctions, etc. to promote African males' appreciation for African females and vice versa, to diminish the proliferation of marketing schemes by which African females are influenced to Europeanize their looks, and to otherwise bring African males and females closer together?

ı his speech at the Million Man March, Jesse Jackson
:iticized the callousness of the Republicrats' "contract
ıth America," as exemplified by their attacks on a variety
E social programs. And though Jesse's comments were
learly justified, there is at least one aspect of the
epublicrats' ideological basis for their "revolution"
iat is correct, as it applies to us. We **have** suffered
:om a breakdown of "family/traditional values." But just
ɜ when, in the '60s, we were said by liberal Demopublicans
ɔ be "culturally deprived," the truth was in the words
ıt not in the meaning intended by those who spoke them.
ı the early to mid-sixties, we were, without a doubt,
ılturally deprived. But what was hurting us was not
eprivation of Caucasian("mainstream") culture but
eprivation of our own **African** culture. Likewise, today,
hat is hurting us is not our lack of family or traditional
alues but our lack of our own **African** family or traditional
alues. It is precisely our acceptance of
aucasian("mainstream") values that is largely responsible
or the precarious situation we, collectively, are in.

ow much effective use of the energy we derived from the
illion Man March will be made to change the direction
any of our own publications, t.v. and radio stations and
rograms, and other message transmitters have been taking
s in and continue to take us? What will we do to get
agazines such as UPSCALE and EBONY to turn : away from
ncouraging us to be victims of conspicuous consumerism?
hat will we do to persuade the producers of "Soul Train"
o get the cameras out from between our Sisters' legs and
he producers of "uptown Comedy" and "Live at the Apollo"
o stop promoting the trashing of our people and the
rivializing of our collective life experience through
lleged "comedy" acts by buffoons and modern-day court
esters? What steps will we take to develop newspapers
hat are more than just owned by Africans but represent
iews that are pro-African and speak from an Africentric
rame of reference?

oth those who callled the Million Man March and those who
nswered the call have accepted a huge and complex challenge.
hat is required now is that all of us see to it that the
challenge is met.

-Editor

Editorial Policy

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped, self-addressed return envelope.

From Other Sources

U.S. Prison Industry: Profits For The Taking

"According to an article in the TORONTO STAR, Sept. 25, 1994, the largest private prison company is Corrections Corporation of America(CCA), which was founded in 1983 by Doctor Crants, a graduate of West Point and Harvard Business School.

"CCA is listed on the prestigious New York Stock Exchange...

"CCA has grown considerably...It now is a $100 million company with 21 prisons spread over America, Australia, and the United Kingdom...

"...some of America's icon companies are investing in private prison construction. For instance American Express...has invested millions in private prison construction in Oklahoma. And General Electric...has invested in 'life' sentences by financing private prison construction in Tennessee...

"...thee state of North Carolina sends its convicts to a private prison in Oklahoma, and the state of Virginia charters a jet to fly 150 inmates to a county-owned, for-profit detention center in east Texas. In 31 days, those 150 Virginia prisoners earned the Texas county more than $200,000...

"In the East, New York City crime is a 'cash cow' for one particular Republican county in New York state. According to the state's corrections committee chairman, the 110th district received $124 million in salaries, local purchases of food and supples, maintenance contracts and other operating expenses.

"The prison work force is paid minimum wage, at least where labor unions have forced their hand. Inmates net approximately $1 an hour after deductions. Thirty states have legalized privately run operations. Here are just a few of the states, companies and products involved: California - logos for Lexus automobiles; Hawaii - packing

Spaulding golf balls; Maryland - modular houses, processed hot dogs; New Mexico - hotel chain reservations; Oregon - designer blue jeans, called 'Prison Blues'; South Carolina - electronic cables; Washington - Eddie Bauer garments..."

-from "The Economics Of Crime & Capitalism," pages 2 and 8, Sept. 27 THE FINAL CALL(Chicago, IL.)

Cops On The Rampage

"In New York this summer, cops in Queens brawled with black church-goers in a meleee outside a Pentacostal revival that left 36 people injured, including six officers. Seven people were arrested in the brawl at a tent next to the Universal Calvary Church, where more than 600 people had gathered for the revival. A retired cop, Clifford Warsop, 44, invaded the service to look for his estranged wife, who had obtained an order of protection against him. Accorrding to the church pastor, Emmanuel Osei-Acheampong, Warsop was wielding a gun and was kicked out of the service. Ushers wrestled the gun away from him, then held him until police arrived. When Warsop pointed out to responding officers a man leaving the service as one of his attackers, police tried to arrest the man, provoking a brawl in which 95 cops eventually took part. Some of the beatings were caught on video.

"In a similar incident in Philaadelphia, cops storm-tropped in on the largest Black church in the city, Zion Baptist Church, earlier this summer. Police in force raided the church during a wedding, interrupting the service and arresting the groom, who was wanted for missing a court appearance. This invasion was also captured on video-tape. Rev. Joseph Patterson told radio station WBAI in NY that 'the police went in during the ceremony, started pushing and shoving...They were walking on the pews in the Church. And when they got outside, a larger scene was caused by the police and the way that they had gone into thee church, in gear, in their uniforms, to apprehend a person who was wanted by the police'...

"...in Austin TX, a police mob was acquitted of battery against a black woman and her kids in August, as the statute of limitations for administrative discipline ran out six

months after a police riot on Cedar Avenue in East Austin, in which innocent black women and children were beaten by cops. On February 11, Ira Bedford had called 911 to ask the police for help. He had tossed out a gang member carrying a gun from a chaperoned Valentine's Day party on the east side of Austin(a black neighborhood). He wanted an officer to 'ride through' the neighborhood, just to make sure things were okay...Within a half-hour, 68 cops--mdore than a third of the police officers on duty in Austin that night--showed up and closed off the street, attacking the party-goers. At least 14 people were maced, beaten, and had guns pulled on them by police. Bedford was hit on his thigh with a night stick, his wife suffered a broken tailbone, and his teenage son and daughter were maced. Three chaperones were arrested...U.S. Justice Department officials ruled in August that nobody's rights were violated..."

-from "Blue By Day, White By Night," Fall 1995 TURNING THE TIDE(Burbank, CA)

Representatives of Us And Panthers Embrace

..."the former deputy minister of defense of the now-defunct Los Angeles Chapter of the Black Panther Party(BPP) publicly ended his long-standing feud with the founder of the United slaves Organization(Us).

"For the first time in 26 years, former BPP member Chilton Alphonse publicly embraced Us founder Dr. Maulana Karenga(formerly Ron Karenga)...

"The reconciliation occurred Sept. 15 at the Vision Complex before an audience of about 1,400 people waiting to hear an address by the Honorable Minister Louis Farrakhan...

Mr. Alphonse, executive director of Community Youth Sports & Art Foundation, had been invited to the podium by Western Regional Representative Min. Tony Muhammad to deliver a brief message about political prisoners.

"His two-and-a-half-minute message came after a two-day visit with political prisoner Elmer 'Geronimo' Pratt the weekend before at the Mule Creek Prison in Ione, CAlif.

Mr. Pratt, the former leader of the Los Angeles chapter of the BPP, has been imprisoned for 25 years for a murder he maintains he did not commit...

"The lethal tension between Us and the BPP culminated on Jan. 17, 1969 when Los Angeles Panther leaders Jon Huggins and Alprentice 'Bunchy' Carter were killed by Us gunment in UCLA's Campbell Hall. (Mr. Pratt succeeded Mr. Carter.)

"According to Ward Churchill and Jim Vander Wall, authors of AGENTS OF REPRESSION: THE FBI'S SECRET WARS AGAINST THE BLACK PANTHER PARTY AND THE AMERICAN INDIAN MOVEMENT, the murderers of Mr. Huggins and Mr. Carter are believed to have been police infiltrators of Us, injected as 'an expedient to raising the level of tension between Us and the BPP', as part of the late FBI Director J. Edgar Hoover's directive to neutralize the BPP.

"Mr. Alphonse later told THE FINAL CALL that it was Dr. Karenga's recent call for the release of Mr. Pratt, Mr. Pratt's reaching out to Dr. Karenga 'in peace', and the theme of the upcoming Million Man March to atone and reconcile that caused him to re-evaluate his thinking...

"'The government manipulated our differences[BPP and Us] and turned them into negative struggles and bitterness and tragedy', said Dr. Karenga, the creator of Kwanzaa...'There is this need to always be humble enough to admit mistakes...There is no goal more important than the liberation of our people.'"

-from "Us And Panthers Reconcile," pages 4 and 10, Oct. 20 THE FINAL CALL

Anti-Affirmative Action Board Of Regents Member Unclothed

"He has been called a traitor and hypocrite, a Black Judas and Uncle Tom...The description Ward Connerly finds most difficult to fathom is Black conservative.

"'I don't think I fit that label', says the 56-year-old Sacramento, Calif. businessman...'And I am always amused at how people jump to the conclusion that I am a Black conservative on the strength of my position on one issue'.

"That one issue is affirmative action, and until he introduced the controversial resolution to abolish the long-standing affirmative action program at the University of California(UC) last January, hardly anyone outside the state had ever heard the name Ward Connerly...

"In an interview with EMERGE, Connerly insists that by wiping out affirmative action at the University of California, where he is one of only two African-Americans on the 26-member Board of Regents, he is working in the best interests of African-Americans...

"Connerly's Staunchest critics say he primarily has been motivated by his long friendship with and support of California Gov. Pete Wilson, now a presidential candidate...From 1969 to 1970, Connerly served as Wilson's chief consultant when Wilson was chairman of the California State Assembly Housing Committee. Connerly's wife and business partner, Ilene, and Wilson's former wife, Betty, were good friends.

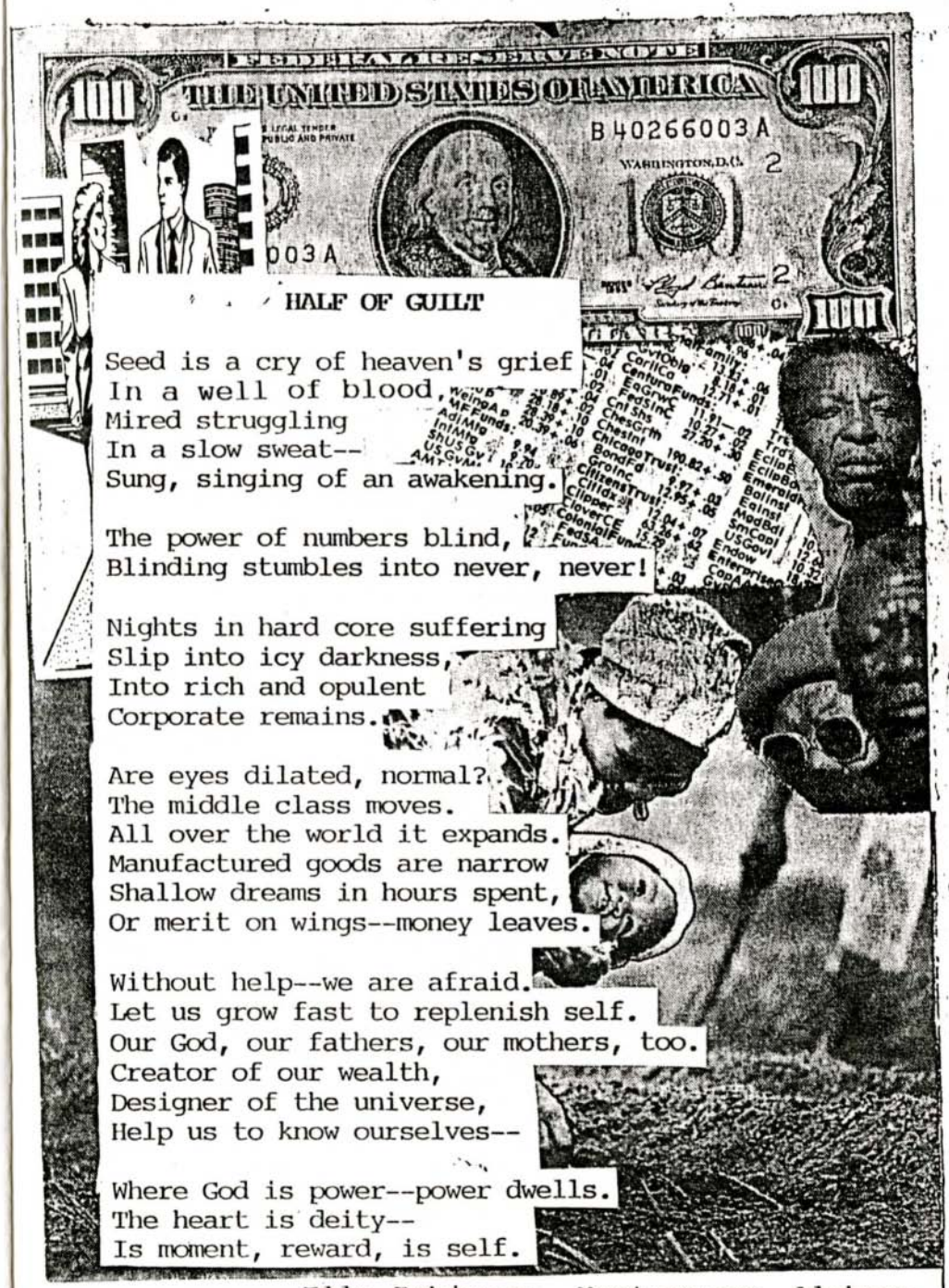
"What angers critics such as [California State Assemblywoman Marguerite] Archie-Hudson and Burris[John, a successful Oakland lawyer who was trial counsel in Rodney King's $3.8 million civil suit last year] is Connerly's apparent dfisingenuousness in denying that his actions will deny vital affirmative action benefits to upcoming African-Americans--benefits that Connerly has taken advantage of...

"Since 1973, Connerly has been president of Connerly and Associates, Inc., a Sacramento housing and development consulting firm. The firm has received more than $1 million in state business during the last six years by signing up as a minority contractor. He is a 50-50 owner of the company with his wife, who is White. Such contracts usually are awarded to companies that are at least 51 percent minority owned...

"...as Archie-Hudson points out, the only reason government agencies require businesses to register as minority enterprises is to enable such businesses to reap the

--cont. on page 12--

Kuumba (Creativity)



HALF OF GUILT

Seed is a cry of heaven's grief
In a well of blood,
Mired struggling
In a slow sweat--
Sung, singing of an awakening.

The power of numbers blind,
Blinding stumbles into never, never!

Nights in hard core suffering
Slip into icy darkness,
Into rich and opulent
Corporate remains.

Are eyes dilated, normal?
The middle class moves.
All over the world it expands.
Manufactured goods are narrow
Shallow dreams in hours spent,
Or merit on wings--money leaves.

Without help--we are afraid.
Let us grow fast to replenish self.
Our God, our fathers, our mothers, too.
Creator of our wealth,
Designer of the universe,
Help us to know ourselves--

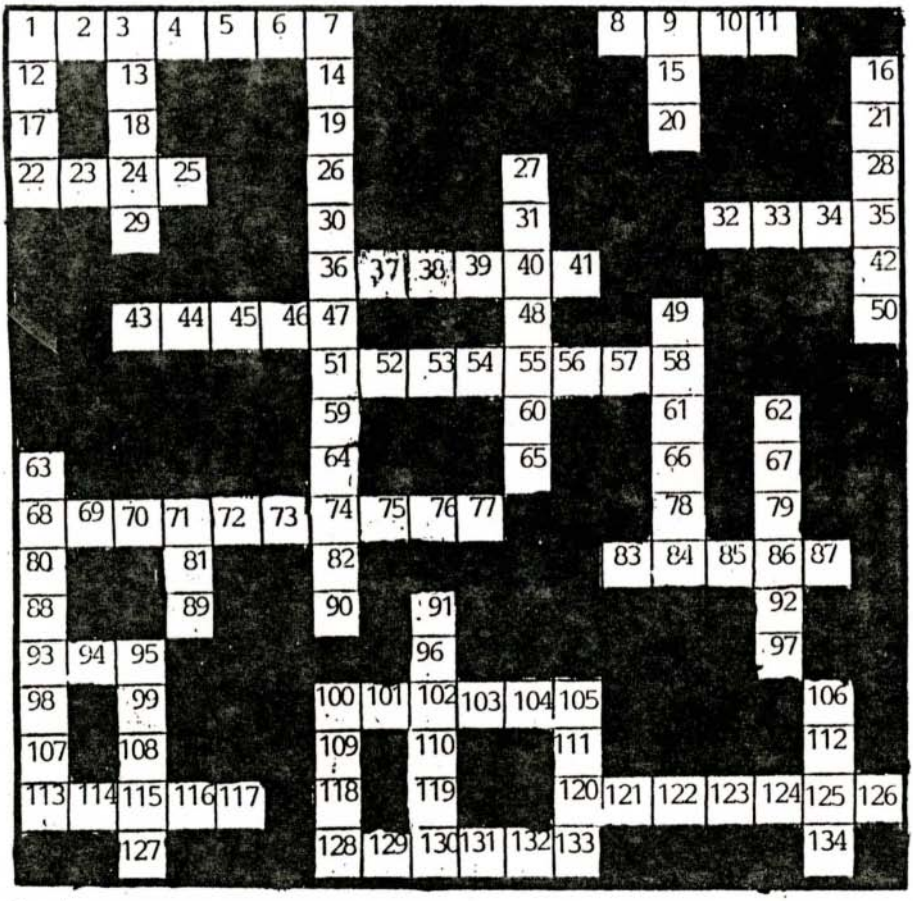
Where God is power--power dwells.
The heart is deity--
Is moment, reward, is self.

Ella Robinson Montgomery, Alabama

benefits of doing business as a minority contractor. In Connerly's case, that included a $1.1 million California Energy Commission codntract with the California Association of Local Building Officials(CALBO), which has employed Connerly as its administrator since 1975. CALBO got the contract without the usual competitive bidding because of Connerly's minority status..."

-from "Affirmative Action Foe Enjoys The Benefits," pages 68 and 69, Nov. EMERGE Magazine(Washington, D.C.)

HARAMBEE FLAME Africentric Crossword Puzzle #8



--Questions begin on page 14--

Community News

Harambee Afrikan Cultural Organization Symposium Held At Pen

On the evening of October 10th., we held our annual symposium, which had originally been scheduled for September 12th. and was to have featured Ashra Kwesi, a historian and lecturer in Los Angeles who is a student of Dr. Yosef ben-Jochanan. Due to a series of problems involving the institution, the filing of our grant application for funding of the event, and a last-minute mix-up in Los Angeles regarding the plane ticket, we wound up not only having to change the symposium date but were unable to have Brother Kwesi here.

Instead, after beginning our meeting with the pouring of libation, reciting our creed and nguzo saba(seven principles), welcoming our members and guests, and making introductions, we showed the film "When Black Men Ruled The World" by L. Clegg. Afterwards, we conducted discussion on the film, which included a brief explanation of aspects of the film by our Eleto(Administrative Chairman), Iem Hotep Sa Ra.

In the second half of the program, a variety of presentations were given by our members. Ken Loc(Kenny Walker) delivered a very spirited commentary based on a skit he had written, "A Sleeping Giant From Within." Shaheed busted a couple of rhymes, "On The Move" and "Beware: The African Male Is Under Attack." Robert McHanny followed with "Lost Hope" and "Streets." Byron Bluett read his essay, entitled "This Day And Age." Ur ser Ra was next, reading "Some Crazy-Ass Thoughts That Aren't Really Crazy." This poetic essay, inspired by the t.v. commercial in which ants carry a bottle of beer to their living quarters, addressed, among other things, the issue of cultural manipulation of African people by forces of racism. Ur ser Ra broke up the house a couple of times.

Mondo presented four poems: "Running, Running"; "Who I Be"; "Made In America"; and "Getting To The Roots Of The Matter." Rocky Davis did "Gripping Steel Bars," a rap about imprisonment and mental awakening; followed by Shaheed, with "Deadly Traffic." Kafele brought the program to a close with "A Last Wave," an essay. Despite the small turnout by folks from the outside, we had a worthwhile and

productive program. We express special appreciation to the Brothers who made use of their creativity to enrich our minds and spirits, to those who set up and cleaned up, and to the Brother who took photos.

Million-Man March Extends To The Joint

On the afternoon of October 16th., while somewhere around a million African men, as well as a sizable number of women and children, were in Washington, D.C. participating in the Million Man March, a group of about forty to fifty African men gathered on the softball field at the state prison. We poured libation in memory of our ancestors. Congregated in a tight knot, Brothers moved, one at a time, to the center of our group to express their ideas, feelings, hopes, and so forth regarding the Million Man March and both the conditions that led to it and its possible implications. As an expression of solidarity and kinship between African people in this country and its indigenous populations, a Lakota prisoner joined with us and spoke of his own feelings about the March. After the group left the field, some, joined by others on the yard, walked together and then formed a circle, signifying a spirit of peace.

In the next edition of the HARAMBEE FLAME, we expect to have comments from a number of Brothers who went to D.C. for the March. Hopefully, we will have pictures as well.

.....

Puzzle Questions

Across

1-"If it doesn't fit, you must aquit." (last name)_____.

8-Infamous Judge _____of the Mumia Abu Jamal case.

22-"_____Dreams" chronicles, in film, the lives of two young men who hope to make it in the N.B.A.

32-Miles Davis was one of few prominent African musicians to be associated with the "_____" school of "jazz."

36-Richard Wright spent a number of years of his life in exile in _____.

43-King _____ was a maroon leader in Brazil whose memory is still revered today.

51-_____ is a quality of leadership that has more to do with how a person says what he or she has to say than what is actually said.

68-A number of Christian and other non-Islamic persons did not agree to support and participate in the Million Man March until they got assurances that it would be _____ in nature.

83-The Urban League's "_____ of Black America" report gives statistics on quality-of-life issues as they relate to this country's African population.

93-AN _____ OF COLOR is one of several books by W.E.B. DuBois.

100-The youngest Brother to speak at the Million Man March was _____ years of age.

113-_____ OF A NATIVE SON is by James Baldwin.

120-Countries on the _____ tend to get the greatest rainfall amounts.

128-(last name)_____of the N.Y. Civil Rights Coalition was one of the main Africans to appear as an attack-dog against the organizers of the Million Man March.

Down

1-(last name) _____starred as the mother of Jesus in "A Second Coming," which featured Blair Underwood as Jesus.

3-Known now as "Christopher Columbus," his last name was _____.

7-"Jury _____" is a term that has become popular since the conclusion of the O.J. Simpson trial and means that a jury has allegedly ignored evidence in order to send a public message.

9-The (acronym)_____is a major antagonist of Louis Farrakhan and other Africans who make comments which this organization deems to be "anti-Semitic."

16-As was the case when he met with Omowale(Malcolm X) several years ago, Castro's recent visit to the U.S. was marked by an enthusiastic welcome in _____.

--Cont. on inside back cover--

Back In Time

In the late summer of 1967, about seven hundred black delegates from various parts of the country assembled in Newark's Central Ward, at a meeting place called the Spirit House, to participate in the Conference on Black Power.

Ron Karenga, leader of the *extremist black nationalist organization US was present, and so was H. Rap Brown, as president of SNICK. Nonviolent political activists were also present; for example, Horace Sheffield, of the United Automobile Workers, and Owen Brooks, director of the Delta Ministry(the civil rights division of the National Council of Churches).

Also attending the Conference were Floyd B. McKissick, national chairman of CORE, and Jesse Jackson, of the Southern Christian Leadership Conference, who had marched throughout Chicago the previous summers trying to move black people into white neighborhoods.

The seven hundred delegates to the Black Power Conference met in closed sessions, and journalists and others who tried to get into the Spirit House were asked to leave. The one thing the newsmen obdtained was the text of a resolution calling for "a national dialogue on the desirability of partitioning thee United States into two separate and independent nations, one to be a homeland for white and the otheer to be a homeland for black Americans."

*The author doesn't explain what he means by "extremist"

Source: CHRONICLES OF BLACK PROTEST, compiles and edited with a commentary by Bradford Chambers

27-The issue of _____-related sentencing has recently resulted in an extremely rare refusal by the U.S. Congress to accept a U.S. Sentencing Commission recommendation.

49-The _____women of many parts of the African continent carry considerable economic clout in their respective societies and often exercise a great deal of independence.

62-Following what was clearly an under-count by the National Park Service of the people attending the Million Man March, the ABC television network contracted with a team from _____ University to do an estimate of the crowd size.

63-Recently, Congress abolished affirmative-action set-asides with respect to _____ contracts.

71-____, GOD AND CIVILIZATION is an important historical work by the U.S.-born African scholar, John G. Jackson.

91-_____ vs. Ferguson is an important case in the history of official U.S. racism.

95-Kente _____is a popular design fabric coming out of West Africa.

100-"Ujima," one of the seven principles associated with Kwanzaa, is, in simple terms, a _____ concept.

105-"____On The Prize" is a documentary on the civil/human rights struggle on the part of African people in the U.S.

106- The Kemetic deity, Thoth, is associated with what heavenly body? _____.